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Communication.

For the Western Recorder.

EVENING MEETINGS, RELIGIOUS DISSIPATION, &c.

MR. HASTINGS—In looking over the newspapers which have fallen in my way for a few weeks past, I have noticed a number of articles headed "Evening Meetings," "Religious Dissipation," &c. &c. and believing that they are calculated to mislead the young, and excite prejudices in the minds of those who do not take the trouble to reflect, I take the liberty to make a few remarks by way of reply. Not having the articles before me, I shall reply only to their general tenor.

That religious instruction and the worship of God is the object of day or evening meetings, and that the worship *may* be as acceptable, and the instruction as useful at one time as at the other, will undoubtedly be admitted. That religion is indispensable to the well being, to the peace and safety of society, and that the Christian religion is preferable to any other, will be acknowledged by the politician and moralist, as well as by the philosopher; but to the disciple of Jesus, its benefits are not limited by the horizon of earthly hopes. This being the case, I can assign no reason sufficient to justify editors in giving currency to articles calculated to wound the feelings of professors of religion, without benefitting others; articles which can in no way tend to meliorate the condition of society.

That there may be instances in which mothers leave their families, and neglect their domestic duties, to attend religious meetings; and that fathers may neglect their business improperly, for the same purpose, will not be denied, But so extremely rare is it that the things which are seen and temporal, are neglected for those which are unseen and eternal; so seldom is it that mankind manifest more fervency of spirit, than diligence in business; so seldom are the votaries of pleasure seen turning their backs upon the god of this world, and their faces Zion-ward, that we might hope every probationer for eternity, if he did not go and do likewise, would at least view those who were so doing with complacency, instead of loading them with contumely and reproach.

Editors who admit such articles into their columns, will at least allow that it is proper to attend religious meetings on the sabbath; but do they hold up to scorn and contempt those who "neglect the assembling of themselves together" on that day? We certainly might expect that they would as readily reprove the neglect of an acknowledged duty, as endeavor to repress the zeal of those who, they imagine, are zealous overmuch; especially, as remissness, instead of too much engagedness in the cause of God, is the charge which has been brought against professors of religion ever since the observance of religious duties was imposed upon man.

To test the consistency of those who manifest so great concern lest the cause of religion should suffer from the zeal of its professed friends, let us inquire whether they are as prompt to restrain the activity and repress the zeal of their *political* partizans. When they manifest so great concern lest the mother should neglect her domestic duties, by attending a religious meeting in the evening, do they as promptly sound the alarm to their political friends, to warn them against neglecting their families, their farms, their shops, and their merchandize, while engaged in the business and bustle incident to a popular election? I do not recollect having seen a single editor filling his paper with remonstrances of this kind, or ridiculing those who, at such a time, often spend both night and day, as well as their *money*, which is perhaps needed for the comfort of their families, to gain proselytes to his cause. Are those guardians of public morals as much alarmed, when they see the ale-house, or places of amusement frequented, as when they see the conference room thronged? Are as painful feelings excited, when they see their neighbours spending their evenings at the billiard table, or nine-pin alley, as when they hear the "church-going bell" summon them in the evening to places of worship?

Before sentence of condemnation is passed upon *evening meetings*, let us inquire whether it is their natural and usual effect to disqualify those who attend them for the business of life; whether it renders them less sober, honest, and prudent; less disposed to provide for their families, and to treat them with kindness. Are the idle, the dissolute, and profane, rendered so, by their frequent attendance upon evening meetings? Are they rendered more so, when seeing others going to the house of God, they are induced to "crowd his temple gates," where they hear the solemn warning, "Seek first the kingdom of God and his righteousness." "Without holiness no man shall see God?"

When I see editors as ready to chastise the dishonest, the idle, and the profligate, and to hold up to scorn and contempt every other species of dissipation, as they are this, which they call religious dissipation, I will hail it as an era, and the press as the "palladium of our liberties." C*****

SPEECHES OF HOTTENTOTS,

At a Bible Meeting at Theopolis, So. Africa.

The chairman, *Jan Tzatzoe*, of the royal family of Hinza, opened the business of the day, by calling the attention of the meeting to the former condition of the Hottentots and Caffres. He remarked, that they were without the Bible, without God, and without hope in the world. He then noticed, in a feeling manner, the kindness which strangers had manifested to them, in sending among them that book which is able to make them wise unto salvation. Others, he observed, are still destitute of the Word of God; and he called on the meeting to assist in sending them the Bible.

William Platges.—The Bible, he remarked, had taught him that he was a sinner; that he was born blind; that he was within a hair's breadth of destruction; that Jesus Christ came into the world to save sinners; and that he was led to esteem the Bible as the greatest of blessings. He added—we are poor; but out of our poverty let us endeavour to help others, by aiding the Bible Society in giving them the scriptures.

Piet Spandel said, that he had thought the Bible was greatly needed in the colony; but on a late journey into the interior, with the Rev. Dr. Philip, he had discovered others who needed it still more. First, he noticed the Bosjesmans, whom he described as being in the greatest consternation; always watching the mevements of men, who shoot them like wild beasts. Those he said enjoy no consolation. From what he observed when he was among them, he thought that they were capable of being instructed in its (the Bible's) contents; for when he tried to convey to them an idea of its first principles, he saw tears running down their cheeks. He next adverted to the Bootsuannas; their numbers demand an immense number of Bibles. He added—A field is open for the distribution of the Bible amomg them, of which he could give the meeting no idea. These, he said, all must have the Bible; for its contents must be published to all nations. He added—I have witnessed the effects of the Bible upon the Griquas. They had been at enmity with one another, the inhabitants of Griqua town against the Bergaaners, and the Bergaaners against them. He could assure the meeting, that when Dr. Philip pointed out to them, from the Bible, the impropriety of their conduct, they all felt it, all wept, and all promised to attend to the dictates of the gospel of peace. This, lie said, he had witnessed with his own eyes; and he was ready to support the Bible to the utmost of his power.

Piet Compher.—I shall not trouble the meeting long; for if we had commenced early in the morning, the Bible is of such importance that we could not have done justice to the subject by night. I remember that my brother-in-law, (now present, and who has since learned the value of the Bible himself), once asked me, "Why do you take so much pains to read the Bible?" My answer was, "Because it teaches me the will of God; and, without the knowledge of its contents, there is no salvation for the soul." This was years ago; and my esteem for that book is not diminished, but increased, as my mind has become more enlightened. To the Bible we are indebted for the instructions which we receive from the Missionaries; and to the Bible Society we are indebted for the Bibles which we hold in our hands. We are bound to assist the Bible Society.

William Valentyn.—I know I speak the feelings of all, when I say we are all willing to assist the Bible Society to the utmost of our power. We all feel it to be a duty of those who enjoy the benefit of God's word to aid that society which furnishes us with Bibles. We have a society for the relief of our poor; we have formed a Missionary Society; we have much to do for the improvement of the station; and we have our families to support. Nothing would give us greater pleasure than to establish an auxiliary Bible Society, if there be a prospect of supporting it. We, however, pledge ourselves to do all that we can, to aid the British and Foreign Bible Society, and to manifest our gratitude for the benefits which we and our children derive from it.—*Rev. Dr. Philip, at the Bible Soc. Ann.*

The following anecdote, which we copy from Zion's Herald, shows that unexpected kindness and condescension will *sometimes* serve to reclaim the vicious, after harsh treatment has entirely failed. Experiments of this nature, however, will not *always* succeed.

THE POWER OF THE GOSPEL.

We take much pleasure in adding the following to the numerous instances on record, in which the most profligate and abandoned sinners have been awed into reverence, and "pricked to the heart," simply by an exhibition of the gospel in the lives of the humble followers of Jesus.

In the town of A——, in the state of New Hampshire, there resided a lady and gentleman, who endeavored to imitate their Lord and Master in acts of kindness to their fellow men. Their house was always open for the reception of the poor and destitute, and none were sent empty away. On a certain evening, they were visited by a person who by a long course of dissipation and idleness, had wasted his substance, and reduced himself to beggary. Having been denied admission at all the houses in the neighborhood at which he called, he was not a little surprised to see the smile of welcome on the countenances of the pious couple by whom he was received, as though he had only requested a cold morsel to satisfy hunger, yet a warm supper was soon served up by his kind hearted hostess; after which the good man introduced family worship, and embraced the opportunity of particularly addressing the stranger on the subject of his soul's salvation. And what was his surprise on being affectionately and fervently remembered when the throne of grace was addressed. Though he requested permission to sleep on the floor, he was introduced to an elegant apartment, and provided with a comfortable bed. These circumstances affected his heart, and led him to reflect upon his past life, till he saw, that though his substance had been wasted in riotous living, and all claims on the benevolence of his friends were forfeited, yet his heavenly father had not abandoned him to the wretchedness of his deserts. He began sincerely to repent of his sins, and to implore the forgiveness of heaven. The next day he requested the privilege of being furnished with some employment, and of staying a few days with the family, that he might enjoy the benefits of religious instruction.

His requests were granted, more from the hope of benefitting his soul, than from any need of his services. While laboring in the field, his convictions of sin became so intense as to absorb all his powers, and to cause him to cry out in the bitterness of his soul, "God be merciful to me a sinner." In this extremity, he received the counsel and prayers of a pious family, until he was enabled to rejoice in the love of a prayer hearing and sin pardoning God. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

SUNDAY SCHOOL CONCERT.

We give place with much pleasure, to the following article, written at our request, by a valued friend to Sabbath Schools. The subject of taking up collections at the monthly concert, for the employment of Sabbath School missionaries, is not new. It had its origin in the American Sunday School Union, upwards of a year ago, since which time it has been pursued by many of its auxiliaries. One of the first measures of the Western Union was, recommending to the schools under its care, to take up collections at these meetings for the employment of missionaries. The recommendation has been adopted by several schools, and we may hope that the practice will soon become general. We think that the calculations made below by our correspondent, cannot fail to encourage those who are able to bestow but a mite to the object:—*Visitant.*

It is a truth of general application, both in the natural and moral world, that the beginning of things is of the greatest import. "Behold," says the Scripture, "how great a matter a little fire kindleth." There is a tendency in every principle in nature, subject, indeed, in the present constitution of things, to many limitations, when it has once commenced operations, to continue to operate until its effects are without limit or control. The effects of this principle on human beings involves the operation of habits, than which there is not a more powerful modifier of individual character, or of general society. So great and so general has been the influence of early impressions, not only in forming creeds, but in reconciling whole communities to practices, against which every principle of reason and every feeling of an enlightened conscience revolts, that many have questioned on this ground, the moral agency and accountability of man. But on this subject *Christians* have no *doubt;* and while they are ready to admit in all its extent, the influence of early instruction and of early prejudice, they are compelled, in proportion as they admit this, to feel the vast obligations which rest upon them, of coming up with a strong hand, to the mighty agency which belongs to them, of forming the minds of the rising generation to all that is pure and beneficent, to all that is lovely and of good report. It is in reference to this principle, that Sunday Schools, and the system of operations connected with them, excite in our mind a most intense interest. We feel that the permanence and glory of our country, as well the immortal destiny of an indefinite number of human beings, is connected with the pure, judicious and efficient management of these institutions. Children of all classes are coming into them; the blessing of God evidently attends them; and nothing but ignorance and prejudice can, we think, at the present day, be opposed to them. But we did not sit down to enforce the general utility of Sabbath Schools. This is a position long since occupied, and we think sufficiently defended. We sat down rather to recommend a measure which we deem highly important for their greater prosperity, and more general usefulness. Even in this, the good sense of the age, and its promptitude to action, have run before us; and we shall speak of an object already dear to the hearts of many, when we mention the *Sabbath School Concert of Prayer.*

The reciprocal influence of prayer and exertion in consistent Christians, is important to be noticed. What they exert themselves for, they commend to God in prayer; what they pray for, they cannot, without gross inconsistency, fail, in proportion to their importunity of prayer, to labour to promote. Indeed, in every department, we have observed that the *real* usefulness of Christians keeps pace with the spirituality and earnestness of their prayers. The Christian receives a portion of celestial fire; he communicates, he does good; by intercourse with the world his energy is exhausted, and he must return to the only source of holy feeling and beneficent exertion for a new supply.

Activity, warmth, feeling, are the soul of a Sabbath School; and without these, both in teachers and scholars, no valuable result can be anticipated. Feeling, then, being essential, and it being peculiar to a Christian that he must pray for that in which he is deeply interested, it becomes important that that *system* of prayer should be adopted, which is best adapted to warm and encourage the heart.

The general concert of prayer for the spread of the gospel has been of incalculable importance. Who has not seized the shield of faith with more alacrity, as he tho't of the multitudes who were coming up with him to the help of the Lord against the mighty? But we think that the concert for Sabbath Schools has some advantage which this has not. What is it that makes private prayer more deep, solemn and affecting, than any other? What makes family prayer more earnest and affectionate than the more public services of the sanctuary? It is because we are necessarily and properly more affected by particulars than by generals; by that in which we are immediately engaged, than by that in which we are not: because we feel more for those we love, than for those towards whom we have only a general feeling of good will.

This being the case, it will be seen at once that the Sabbath School concert, designed especially for the teachers, though it is desirable that parents and the friends of the institution should be present, partakes of the nature of family prayer. To have community with others in doing good is a strong bond of union; and Sunday School teachers often have, [illegible] always should have, a strong feeling of interest for each other—their faces mutually lighten up when they meet. But if their regard for each other is great, that for their pupils is greater. Meeting them before their common God and Father; feeling their need, individually and collectively, for themselves and their pupils, of the divine illumination, guidance and blessing; having commenced a good work; being affectionately desirous that their labour may not be in vain; how can it be otherwise than that their devotions should be fervent and effectual? But there is another advantage. It is important that Sunday School teachers should not only pray together, but that they should communicate with each other. Points of government are to be discussed; interpretations, doctrines, duties, become subjects of inquiry; affecting and encouraging incidents are related; new methods of instruction are proposed, and hints of various kinds suggested. Of these last, none but those accustomed to such intercouse feel the value. There are few who are constantly and strongly wrought upon by abstract notions of duty; and we have no doubt that even the man of cold and self-sufficient abstraction will find, as well as others, if he will attend such a meeting, that "as iron sharpeneth iron, so the countenance of a man his friend." The meeting is profitable for consultation, and prayer is always profitable for a meeting.

But let it not be supposed, that we would have the petitions on these occasions confined to a particular school. Reports from other schools should be obtained and read; the general subject, in all its interest, should come up; and the children throughout the country, and throughout the world, should be taken up in the arms of prayer and presented before the Lord.

By a reference to our report it will be seen, that in some places where such a concert is established, collections are taken up for the purpose of employing agents and missionaries to institute new associations. The expense of this is slight; it needs to be done but once, and the effects are great. We would here recur to the principle mentioned at the commencement of this article. We have only to *begin* them, and they will go on. Others have done this for those places where schools are now established; and they ought to be willing to contribute their mite, that the benefits may become universal. Pressing applications are made from various quarters for Sunday School missionaries; their usefulness has been fully tested, and we feel deeply desirous that they may be still employed. We are fully sensible of the calls which are made on public charities at the present day; but humble and unobtrusive as this claim is, we do not think that the judicious, the enlightened, will overlook it. Let us see what may be done, and at how small an expense.—There are in the W. Union 13,000 scholars. If now, one half only of these were to give one cent a month, that is, at the monthly concert, it would amount to $780 in one year; a sum sufficient, if well employed, to raise the dormant energies and enlighten the ignorance of a large portion of country. Again, if we suppose that one fourth of the scholars give six cents a month, it will amount to $2,340 per annum. With this, what might not be accomplished? In this estimate we do not speak of the contributions of parents or teachers. And surely it would be well for parents and teachers to do a double act of benevolence, by inducing or at least encouraging children to employ a cent or two, or six cents, for this object; an act of benevolence, by forming in the minds of the children a good habit, a habit of beneficence and selfdenial; and certainly an act of great kindness to those who receive through them the benefits of Sunday School instruction.

But whether, as we think it desirable, and indeed highly so, these slight contributions shall be connected with the concert or not, we cannot but earnestly hope that it will be continued where it is, and that it will be generally extended. Let the minds of the teachers be enlightened; let their hearts be encouraged and their hands strengthened, and the next generation will be wiser and happier, greater blessings, and more blessed than any preceding one.

MR. CECIL.

The tenderness of Mr. C.'s domestic affections is seen in the following incident, related by a friend:—

Mrs. Cecil was ill. I called on Mr. Cecil. I found him in his study, sitting over his bible, in great sorrow. The tears fell so fast, that he could utter only broken sentences. He said, "Christians do well to speak of the grace, love, and goodness of God; but we must remember that he is a holy and jealous God. Judgment must begin at the house of God. This severe stroke is but a farther call to me to arise and shake myself. My hope is firm in God. He who sends the stroke, will bear me up under it; and I have no doubt but if I saw the whole of his design, I should say, "Let her be taken!" Yet, while there is life, I cannot help saying, "Spare her another year, that I may be a little prepared for her loss!" I know I have higher ground of comfort; but I shall deeply feel the taking away of the dying lamp. Her excellence as a wife and a mother, I am obliged to keep out of sight, or I should be overwhelmed. All I can do is, to go from text to text, as a bird from spray to spray. Our Lord said to his disciples, "Where is your faith?" God has given her to be my comfort these many years, and shall I not trust him for the future? This is only a farther and more expensive education for the work of the ministry; it is but saying more closely, "Will you pay the price?" If she should die, I shall request all my friends never once to mention her name to me. I can gather no help from what is called friendly condolence. Job's friends understood grief better, when they sat down and spake not a word."

HUMILITY.

Mr. Cecil, says his biographer, gave me one day, the following remarkable illustration of this subject, in his own case:—"It is a nice question in casuistry—*How far a man may feel complacency in the exercise of talent.* A hawk exults on his wing: he skims and sails delighting, in the consciousness of his powers. I know nothing of this feeling. *Dissatisfaction* accompanies me, in the study and in the pulpit. I never made a sermon with which I felt satisfied. I never preached a sermon, with which I was satisfied. I have always present to my mind such a conception of what MIGHT be done: I sometimes hear the thing done, that what I do falls very far beneath what it seems to me should be. Some sermons which I have heard, have made me sick of my own for a month afterwards. Many ministers have no conception of any thing beyond their own world; they compare themselves only with themselves; and perhaps, they must do so. If I could give them my views of their ministry, without changing the men, they would be ruined; while now they are eminent instruments in God's hands. But some men see too much beyond themselves for their own comfort. Perhaps complacency in the exercise of talent, be it what it may, is hardly to be separated, in such a wretched heart as man's, from pride. It seems to me, that this dissatisfaction with myself, is the messenger sent to buffet me and keep me down. In other men, the separation between complacency and pride may be possible; but I scarcely think it so in me."

GOOD EFFECTS OF YOUTHFUL PIETY.

The following interesting fact was related at the anniversary of the Manchester Methodist Tract Society, as having recently occurred in that place. A poor man had been unhappily led to disbelieve the Bible, and to "deny the Lord that bought him." When he had occasion to pass by the Methodist chapel, he not unfrequently stopped, and expressed the most inveterate malignity against one of the ministers who officiated there. He had a pious daughter, whose mind was deeply affected by the awful condition of her apostate but beloved parent.

Filial love, under the direction of Christian piety, is ingenious in its expedients; and this young female procured a Tract adapted to her father's case. She placed it in a situation where it was likely to attract his notice, and then watched the result with trembling anxiety. He took it up and began to examine it. She instantly retired into her closet; and falling down upon her knees, besought the Lord to render the perusal of it a means of his conversion. Her prayer was heard. Her father read, his attention became fixed—he sighed, he wept, he prayed; he made application for mercy to the Saviour whom he had insulted and blasphemed; he joined himself to the Methodist society, and became exemplary in his life and conversation.—*Fam. Visitor.*

THE PRAYING LITTLE GIRL.

A little girl in London, about four years of age, was one day playing with her companions. Taking them by the hand, she led them to a shed in the yard, and asked them all to kneel down, as she was going to pray to God Almighty: "But don't you tell my mammy," said she, "for she never prays, and would beat me if she knew that I do." Instead of keeping the secret, one of her playmates went directly and told this little girl's mother, who was very much struck, but for the present took no notice. Some time after, on her going in doors, her mother asked her what she had been doing in the yard. She tried to avoid giving a direct answer. The question being repeated, the answer was the same; when her mother having promised not to be angry with her, and pressing the inquiry by very kind words, she said, "I have been praying to God Almighty." "But why do you pray to him? "Because I know he hears me, and I love to pray to him." "But how do you know he hears you?" This was a difficult question indeed; but mark her reply. Putting her little hand to her heart, she said, "Oh, I know he does, because there is something *here* that tells me he does." This language pierced her mother's heart, who was a stranger to prayer, and she wept bitterly. Let good children therefore do as this little girl did, bow their knees before God Almighty; and however short and feeble their little prayers, they may be sure he hears them if they are offered in earnest; for he says, "I love them that love me; and they that seek me early shall find me."

Religious Intelligence.

BOMBAY MISSION.

The circular which we published a week or two since, will have in some measure disclosed to our readers the distressing circumstances of this mission, especially as by the death of the lamented Mr. Hall, the mission has suffered an additional loss. A letter written by Mrs. Graves to a lady in Utica, which gives some additional particulars relative to this mission, has also been submitted to us for publication. Mrs. G. first sailed for India in 1818, and embarked for America about four years afterwards, on account of ill health, leaving her husband at the station, that *his* labours might not be interrupted. She came with strangers, few of whom she could have any kind of fellowship with; and so far regained her health as to be able to embark for India in September of the following year, where in due time she arrived, and recommenced her labours. We saw her at the time she visited this country, and were pleased to find, that in the midst of her own trials, the objects of the mission still held the first place in her affections. The same missionary spirit has dictated the letter above alluded to; it is of great length, and many of the principal circumstances it details have already been given to our readers. The following extract, however, is of too important a nature to be withholden:—

Do you inquire where are all the females in your mission? My reply is at hand.—They are all, one excepted, unable to perform any duty. Sister Garrett is unable to rise from her bed through weakness and other causes. Sister Frost has been suffering ever since the death of Br. F. with an obstinate bowel complaint; and though the instruction of our boarding school at present devolves upon her, yet some days she has not been able to be in it all. I have had the domestic management of this school for little more than two months, and should be able to render some assistance in *that* (Sister F.'s) department; but it is more than a week since I have been able to walk a step, in consequence of a sprained ancle. Sister N. I believe, is tolerably well. The male members of our mission are overwhelmed with a complication of cares and perplexities, which are daily increasing, and which are sufficient to undermine the strongest constitutions. Their time is *too* precious to spend in teaching English, had they *time* to command; but this they have not. And O how grievous, that any female, after obtaining a competent knowledge of the language to converse with males and females of all descriptions, to be deprived of the privilege for want of time!! Is it *right*, to spend one's whole time in doing what any other one could do? I am grieved, I say, and my soul weeps in secret places. What shall we do? The answer is ready: If assistance is not sent speedily, the Mission Boarding School *must* be suspended, and many other important operations.

Now let me ask where are all the pious young men, who throng our colleges and institutions of learning? Do they shrink from the task of such self denials as are to be expected, by all who go to the heathen? If they do, let them answer it to their crucified, their ascended Saviour.

My dear sister, Mrs. ———, cannot you use your influence with females, not only "to pray the Lord of the harvest, to send forth laborers into his harvest," but to form societies for sending out and supporting one missionary here? If we cannot get help from our beloved country, we shall be necessitated to ask it from England. Help we *must* have. If the ladies will go on *nobly*, as they have begun, in Utica, and as a permanent thing raise one-third of the salary of a missionary—could not, do you think, two others of the same denomination be found, who would gladly do the same? That is, raise $220 each. Dear ——, will not you endeavor to find a devoted, zealous man and his wife, and enter into solemn engagements to send them forth *yourselves*, and support them? I am bound to say, that by such an act, "the blessings of many who are ready to perish, would come upon you." You may think, by so doing, you would take upon yourselves a great responsibility; and so you would. But ask the question, would not Christ be well pleased with such sacrifices? I have no doubt but it would be said of you—"Many daughters have done virtuously, but thou excellest them all." If others refuse to send us help, ought you to do so too? Ought you to obey man rather than God? O, I am constrained to speak. If the sisters in Utica refuse to assist us, then we will plead to others.

Last Monday was formed the first female school that was ever established on the island of Bombay. I should have excepted one which was taught a short time by a female, who died. There were yesterday, 48 girls learning their letters.

RELIGION IN PRUSSIA.

Berlin has been one of the first cities to engage in the missionary operations of the present age. As early as 1800, a Missionary Seminary was established there, and it has furnished some excellent laborers for foreign missions. In 1805, the Berlin Bible Society was formed, one of the very first after the organization of the British and Foreign Bible Society. In the Christian Observer, for December, 1814, in an extract from a tour of the Rev. H. P. Hallock, a tour made probably the same year, it is said in reference to the preparation for war against Napoleon, "the *iron time* (as it was called) since 1807, had subdued the pride of the people, and the terrible judgments in Prussia had opened their eyes. They were no more the boasting, self-confident Prussians of 1806. On the contrary, modesty, and dependance on help from above, formed the general character of Blucher's army. *With God for our king and country*, was the motto embroidered on their standard, and engraven on their hearts. Cursing and swearing, the common vices of soldiers, were seldom heard. No songs were allowed to be sung, till revised by the colonel, and approved by a clergyman. Many of these songs were of a religious, and all of a moral tendency."

The afflictions of this iron age, and the period of relief following, had a happy effect upon the moral and religious character of the north of Europe. It was the great era of Bible Societies. In 1814, at Berlin, the Prussian Bible Society was formed in an assembly containing some of the first characters, both in church and state. This Bible Society has been supported by numerous auxiliaries. In one year, ending in 1821, this society, with its auxiliaries, distributed 51,300 bibles and testaments. The same year, the American Bible Society distributed but 43,246. Yet the population of Prussia is no more than that of the United States, and a part of this population consists of Roman Catholics. This indicates that the religious state of Prussia is not so low as the article relative to Berlin would imply.

Sir George Rose, English Ambassador to Berlin, has stated, that Bible Societies have produced a considerable revival of evangelical religion in Germany. Professor Tholuck, of Berlin, stated before the Continental Society in London, in May, 1825—"The kingdom of Prussia is more highly favoured than many other parts of Germany: The influence of the king is felt, and upholds true christianity. In the Duchy of Weimar, there was no preacher of truth; and a pious physician, who used to preach the gospel, and hold prayer meetings in his house, was summoned before the authorities, and condemned to heavy penalties."—"However," said Mr. Tholuck, "in the midst of darkness, light is now beaming; and it is remarkable, that as at first infidelity came down from the higher ranks to the lower, so now true religion is beginning with the nobility and influencing the poor. In Pomerania, three young noblemen of deistical principles, had lived many years in mutual quarrels; being brought to the knowledge of Christ, they became peaceable men, and all united in preaching the gospel, either in their own castles or in the open fields; and now above twenty Pomeranian noblemen follow their example.

In brief, the state of Prussia and Germany in general is this: Socinianism and infidelity *have* been almost universally prevalent; but evangelical religion has begun to revive; and has already made considerable progress, and is destined soon to flourish; and Germany will not only be evangelized herself, but she will be a powerful agent in promoting the work of converting the world and of securing to Jesus, her dishonored Saviour, the worship due to him as Lord and God.—*Ch. Mirror.*

PROTESTANTS IN FRANCE.

The Baron Pelet de la Lozere was present at the late anniversary of the British and Foreign Bible Society in London. After expressing, in behalf of the Bible Society, the gratitude which his Christian brethren in France, felt towards their friends of the Bible Society in England, &c. he remarked, "that their assistance had not been as seed fallen among stones, and remaining fruitless." Considerable progress had been made in almost every Christian enterprise; the number of auxiliary societies had increased; their income had augmented, and the number of copies of the holy scriptures, issued from the depository in the last year, had nearly doubled; 12,000 copies of the sacred word had circulated among the Protestants. Public worship is better attended; family prayer is more universal; and secret devotion, the life of religion, is believed to be more valued and more practised. The Baron remarked, that the time had been when Frenchmen visited the island of Great-Britian, to find an asylum from intolerance; but now, said he, we come, only to enjoy a peaceful and pious intercourse. In France, the Protestants are now building fine churches, and freely circulating the bible, the only effectual weapon for the destruction of misery and sin.—*Ch. Watch.*

MISSOURI.

Extract of a letter from the Rev. Augustus Pomroy, at Fayette, Howard Co. Missouri, to his friend in New-England. Communicated for the Recorder & Telegraph.

"The little church in Franklin and Boonville was formed five years ago, and has twenty-four or five members. On the second Sabbath in June, I administered to them in Boonville the sacrament of the Lord's supper. It was a good day, and the scene affecting. The congregation was large, and the interest felt expressed in flowing tears. The solemnity of this occasion has left an impression on many hearts, which I hope will never be effaced.

"This little church has not enjoyed a communion before for *three years*. Would not the friends of Jesus in New-England think this a long time?

"When I spoke to these dear Christians of the *many weary months* that had passed, they wept; some with tears of joy, that they might again enjoy the ordinance of God's house; others with tears of grief, that having no shepherd, they had often strayed from the fold of Christ. Many professors of other denominations came and sat down with us in this feast of love. To me this was a *precious day*. It more than paid for all the sacrifices and toils I have experienced; even for the untold agony of that moment when I received an *aged mother's silent farewell*, and heard my father say, "*God bless thee, my son.*"

He subjoins in a P. S. "The last Sabbath I preached in this place, I wish you could have seen us. I was associated with several preachers of the Baptist church. A large part of the congregation were of the same denomination. Our house of worship was not like the sanctuaries of New-England; it was a temple which Jehovah had made. The dark forest, in all its wildness and grandeur, was around us and over us. Its thick foliage was impervious to the scorching rays of the sun. My pulpit was a table, stationed near a large tree. From this I addressed an audience which surrounded me, of about three hundred. Most of them were seated on the ground. The solemn attention, the deep interest manifested for three hours, told that our meeting was not in vain. At the close of the meeting, I gave some account of the Sabbath School institution, with a short address to parents, which was heard with tears.

"I have put in operation Sabbath Schools in this place (Fayette) and Boonville, which promise much good.

"The field of usefulness is *long* and *broad*. The servant of the Lord must gird himself for a persevering toil, and in due time he will reap, if he faint not. This I believe, because God has said it.

"With New-England, I have relinquished many precious privileges; but I do not regret it. I rejoice that I have been permitted to enter this important and arduous field of labor, and am willing to toil in it till I die. But I need help. Who will come and share with me the trials, joys and sorrows, labors and rewards, of doing good in this distant part of our beloved country."

REMARKS.

MESSRS. EDITORS—The county in which the Rev. Mr. Pomeroy is laboring, is one of the most flourishing in the state, and contains about 8000 inhabitants. It is situated 150 miles above St. Louis, on both sides of the Missouri; has a rich soil, and is rapidly increasing in wealth and influence. Here is an incorporated academy. Measures have been taken to procure funds to erect a building sufficiently large to accommodate 100 scholars. The central position of this county, the fertility of its soil, and the influence which it is destined to exert on the surrounding country, show its relative importance. Let a few faithful, well educated ministers be located in this part of the state, and they will be lights indeed. The cause of religion, education, and political safety, requires that a new impulse should be given to efforts already begun, to extend the blessings of the gospel to every destitute settlement in our country. It is to be devoutly hoped that the time is not far distant, when our New-England churches will be fully *awake* to the importance of our western missions; that their prayers and charities will soon cause the lame man to leap as an hart, and the tongue of the dumb to sing; that in the wilderness waters may break out, and streams in the desert. Then the parched ground shall become a pool, and the thirsty land springs of water. And an high way shall be there, even the way of holiness. Yours, respectfully, —— ——

MASS. DOMESTIC MISSIONARY SOCIETY.

From the 8th annual report, as published in the Recorder & Telegraph, we make the following selections:—

The receipts of the Eastern Treasury, have been $1,566 92; expenditures, $1,535 76.

The receipts of the Western Treasury, for the year beginning August 10, have been $463 04; expenditures, $293 70.

The operations of the Western Committee have been exceedingly circumbscribed, owing to the low state of their funds.

The great Head of the Church has smiled upon some of the churches that partake of the Society's bounty. In the united societies of Agawam and Feedinghills, there has been a general and powerful revival of religion. More than one hundred have been added to the Congregational church, and a considerable number to the Baptist & Methodist churches. The prospects of these parishes are highly encouraging.

The situation of several parishes in the county of Franklin demands prompt attention. It is to be feared, that in some instances, the means of grace cannot be enjoyed, unless considerable aid be rendered. There are several waste places in that county, and in Hampshire county, which might be built up, if there were funds at command.

The labors of missionaries have been blessed in the parishes of Prescot, Pelham and Shutesbury, especially in Prescot. The good hand of the Lord ought to be noticed, with reference to the north parish in Springfield, which has been a waste place for more than thirty years. Several pious persons, who had made great exertions for years, were well nigh discouraged, when the Domestic Missionary Society offered them aid. The offer was gladly accepted, and seemed to put new hope into their desponding hearts; they increased their own efforts, and in due time, God sent them a pastor, whose unwearied exertions have been attended with great success. The meeting-house had been suffered to go to decay, so that it was not comfortable as a place of worship. A new one has been completed, at the expense of about $4000, and is large enough to accommodate the present population and many more. Much credit is due to the Rev. Mr. Phœnix for his personal exertions and sacrifices, and much also is due to his people for the promptness with which they met his wishes.

YOUTH SEEKING THE SAVIOUR.

[The following extract of a letter lately received from a friend at ———, contains an interesting account of attention to religion among youth:]—

"In an interview which I had with Rev. Mr. P——, of ———, he stated that there are at this time in his parish about fifty boys, from twelve to twenty-one, who are either anxiously inquiring what they must do to be saved, or rejoicing in hope. This work has recently commenced and is of the most interesting nature. One of the most profligate young men in the town, and the only child of pious, praying parents, had gone such a length in wickedness, that he was prepared to do almost any thing, when he was expostulated with by a young man who felt a deep interest in his welfare. He appeared to hear it all with indifference and contempt, but it was carried home by the spirit to his heart, and that night he became so alarmed that he called out to his mother to come to his room and pray for him, for he was a lost sinner. His anxious parents repaired to his room, and then sent for a pious friend, and spent the night in fervent prayer. He was soon brought to experience a hope in the Lord Jesus Christ, and no sooner was this the case, than he called a number of his wicked companions together, and falling upon his knees before them, intreated them to come to Christ. Several of the worst of them were awakened, and were soon brought to acknowledge the truth, and thus the work of the Lord has been going on almost exclusively among the boys and young men. Twelve or fifteen have already obtained a hope in Christ.—*Philad.*

American Society for Meliorating the Condition of the Jews.—At the regular meeting of the Board of Directors of A. S. M. C. J. in July, the committee appointed to "inquire if any alteration in our constitution be necessary; and if any, what," submitted their report, which was adopted; stating in substance, that after taking legal counsel, and ascertaining that the funds had been contributed for the declared object of forming a settlement of Hebrew converts, it was their opinion, that no alteration could be made in the constitution by the society; and that missionary operations could not be carried on under the existing constitution, except in so far as they were connected with the object of the institution.

Thereupon a committee was appointed to inquire into the expediency of applying to the Legislature of the state of New York, for such an alteration in our act of incorporation, as will permit the Society to operate otherwise than by forming a settlement.—*Israel's Advocate.*

Interesting Meeting.—Within the last twenty-five years, the small town of Southampton, in Hampshire county, has furnished twenty-eight young men who have been educated at college, most of them at Williams' College, and all of whom are now living. It is remarkable, that of these twenty-eight, eighteen are ordained ministers, four are candidates for the ministry, three are students in theology, and three have entered other professions. The church in Southampton lately invited these gentlemen, who are scattered, many of them in remote parts of the country, to meet with them on the last Tuesday of August, to attend religious services, and on the following day to join with them in the Lord's Supper. On the appointed day, nineteen of the number met in Southampton, and besides their social interviews with one another and their friends, attended several public meetings, at which were appropriate religious exercises.—*Bos. D. Advertiser.*

African Mission.—A letter from Rev. Calvin Holton, to one of the editors of the American Baptist Magazine, dated *Monrovia, (Cape Mesurado)*, April 24, 1826, mentions that Trade Town, one of the principal slave factories on that coast, had been burnt and blown up, with two hundred and fifty barrels of gunpowder; and that three Spanish slavers had been captured by two Colombian privateers, which were then, in April last, lying with their prizes in the harbour.

The late Bishop Heber, as appears from the Missionary Herald, died in his bath, apparently by apoplexy. He was on one of his official visitations, and on the day of his decease, had attended to his duties as usual. This notice was given by Mr. Winslow, from Madras.

Seventeenth Article of the Church of England.—The latter part of the final clause of the seventeenth article, so frequently appealed to as deciding the anti-calvinistic sense of that article, is a literal translation from Calvin's Institutes. Vide. Inst. 1, 17, 5.—*Ch. Obs.*

"*Christians.*"—It is stated in the Gospel Luminary, edited by a "Christian," that there are more than seven hundred churches of that denomination in the United States. The same paper mentions that they "are *anti-Trinitarians*, or if people please, they may call us Unitarians."

Bishop Chase, of Ohio, has now under his care, six promising young Mohawk Indians, who are preparing for admission into the Episcopal college in that state. The government of the United States, contributes for the support of each of these youth $100 per annum.

Connecticut has a School Fund amounting to $1,700,000. Massachusetts, without a School Fund, expends more on her free schools than Connecticut. In 128 towns in Massachusetts, the money appropriated by those towns in the last year, amounted to $163,929.—*Ch. Watch.*

Free-Will Baptists.—This sect originated in Durham, N. H. from the labours of Elder Benjamin Randall, in 1780. They have now seven yearly meetings, 273 churches, 190 elders, and 16,348 communicants.

The whole sum expended by the U. S. government in the support of schools among the Indians, we believe exceeds $10,000 annually, and the whole number of pupils is between 1 and 2,000.

The amount of monies received by the treasurer of the American Bible Society, during the months of July and August, 1826, is $7279 63.

Issues from the Depository for the same time.

Bibles,	5017
Testaments,	6264
Total,	11281—Value, $6166 93.

Revivals.

Last Sabbath, thirty-three were added to the first Presbyterian church in this village—twenty-four of them by profession, as subjects of the revival, and the remainder by letter. More are expected to come forward at a future time.

It appears by a letter in the Baptist Register, that revivals have commenced in the Baptist congregations at Gorham and Tyrone.

The New York Observer mentions, on the authority of a correspondent at Boston, that *one hundred* persons attended a meeting of inquiry, at Dr. Beecher's church, a short time since.

NARRATIVE OF THE LATE REVIVAL IN GOVERNEUR, ST. LAWRENCE CO. NEW-YORK.

The following article has been communicated to us by a respected correspondent. The details it embraces, afford a striking instance of a powerful and extensive work of grace, connected with the operation of Home Missions, Sabbath Schools and Tract Societies, and with the labours of evangelists. The descent of such blessings as have been witnessed at this place, should operate as a powerful motive to persevereance in prayer, as well as in every active species of well doing which has been devised by the Christian community:—

In 1817, Rev. N. Dutton, at the request of several professors of religion, formed a Congregational or Presbyterian church, consisting of 12 or 13 members. Thus honouring the institutions of our Lord, they were refreshed by a gentle shower of grace, and their number was nearly doubled.—Seldom favored with preaching, the church continued to hold reading meetings on the Sabbath, until 1820, when the venerable J. Murdock commenced, and labored here with much faithfulness, and during four years, sowed the good seed, which has since produced a rich harvest. During his ministry with this people, there was no special outpouring of the spirit; but considerable additions were made to the church, mostly, though not wholly, by members of other churches removing to this place. These additions, cheering as they were to the infant church, were not in proportion to the growing population of the town. The low state of Zion was felt, acknowledged, and by some, deeply lamented; and at a church meeting in August, 1824, it became the subject of some feeling remarks. Nearly every eye was suffused with tears—tears of penitential sorrow, for their own and the general declension. A day of fasting and prayer was set apart and kept by the church. It was further agreed, that the church would meet on every Friday afternoon, for conference and a concert of prayer for a revival of religion and the conversion of sinners in this place. These meetings have been continued till this time, and they have been attended with such signal manifestations of God's presence and blessing, as to call for the most lively aspirations of gratitude, praise and thanksgiving.

At a Sabbath evening conference in the autumn of 1824, an unusual solemnity prevailed, and it was thought a "little cloud" was seen; but the set time to favour Zion had not yet come. For more than six months, the faith and the patience of the friends of religion was severely tried. They seemed to sigh and mourn in vain over the desolations around them. On the 1st January, 1825, the church were again without preaching; and while some scarcely indulged the hope of a further supply, others felt that they could not and must not do without a faithful minister.

Those who were inimical or indifferent to religion, composed a great majority in society; though it cannot be said that much hostility was exhibited; it rather seemed that the world wished to forget that there was such an institution as the christian religion. Darkness—gross darkness prevailed: Vice and immorality triumphed. By the multitude, the Sabbath was neglected, and almost disregarded: The house of God was deserted; and the church assembled in a school house, and mourned because so few came to her solemn feasts. During this gloomy winter, application was made to the United Domestic Missionary Society, for assistance in the support of a minister, and a favorable answer received. Invitations were successively made to these candidates to come among us; but they were all under other engagements. Under all these discouraging circumstances, while to some it seemed that God's mercies were "clean gone forever," the spirit of the Lord was silently breathing upon some, convicting them of sin, and causing them to tremble in secret. It was not, however, till April, 1825, that appearances were such as to excite much attention. At this period, Rev. D. Nash came among us, and commenced a course of pungent and searching exhortations, both in public and from house to house, directed chiefly to professors. His words were "in season," and were apparently the means of awakening slumbering Christians to a sense of their high responsibilities, and of exciting a spirit of fervent prayer, of ardent solicitude for the good of souls. The church was aroused; she put on her beautiful garments: Zion indeed travailed; and Zion's God verified his promise. Brother N. needed help, and Rev. C. G. Finney came to his assistance. Reli-

gious meetings became frequent, crowded, solemn, and highly interesting; the groans of the wounded, and the songs of the delivered, were mingled with the prayers of the faithful. The *effects* of the outpouring of the spirit were so obvious, that not only Christians, but even those who were trying to be infidels, were constrained to acknowledge, that "something beyond the power of man was visible." Opposition and persecution raised their heads; but the "arm of the Lord put on strength," and the haughty opposer was brought low at the foot of the cross. The work continued about five months, and then did not wholly cease.—More than 200, in this town, besides many in adjoining towns, indulged hopes of having been born again. Since the 1st April, 1825, ninety-one by profession, and seven by certificate, have been added to our church.—About the same number to the Baptist and Methodist churches.

A few facts in regard to the Sabbath School may be interesting and encouraging to the friends of that institution. The first converts were members of the school; and every individual belonging to it, over twelve years of age, were subjects of the work.

We believe, also, that tracts have been eminently useful. A society two years since, was formed for their distribution, and its success has more than equalled our expectations. Instances are not wanting, in which they have apparently been made the instruments of hopeful conversion.

In September of last year, the church were again left as sheep without a shepherd; and the additions which had been made to it seemed to render an overseer of the flock the more necessary. The settlement of a minister became an object of intense interest. The hearts of Christians were drawn out in prayer on the subject. Application was made to Andover, and on the first of November last, Rev. R. C. Hand came to our help, and has since laboured among us. In the winter, an unanimous call from the church and society was presented to him, which has recently been answered in the affirmative.

Although months have elapsed, since the work has in a measure subsided, yet we believe there has been no time when the Holy Spirit has been wholly withdrawn. The year has been full of interest. Christians have continued to pray, converts, generally, to give increasing evidence, and the church has had no communion season at which there have not been some added to her number. With humble and devout gratitude, would we acknowledge that hitherto the Lord has been our helper. He has led us by a way we knew not. The Lord has wrought gloriously, and to him be all the praise and glory of the work.

WESTERN RECORDER.

UTICA; TUESDAY, SEPTEMBER 26, 1826.

Revival Notices.—The subject of noticing revivals is one of very great delicacy. Even the most experienced editors will sometimes err in this department of their labor; and when an error of this nature has been once committed, it is not always easy to remedy it.

The Christian Advocate, a respectable Methodist paper published in New York, for instance, lately contained a letter from a *Rochester* correspondent, which professes to give something like a *practical definition* of the phrase "*sudden conversions*," in its *modern* acceptation. The whole article, to say the least of it, is extremely injudicious. The particularity, and *business-like* manner of its details, is more in the style of burlesque than of genuine description. Nor is this all. The details themselves, at least, so far as Utica is concerned, are not at *all true*. If the *Rochester* correspondent were *here*, he could find but little in the "roads, stages or canal boats," which answers to his description; and he would be still more puzzled to identify the "*political editor*," from any description he has given respecting him. He doubtless *meant* well, and so did the Christian Advocate. But such details, even if substantially true, had certainly better be withholden from the public during the period of their occurrence. The article, such as it is, however, has been extensively copied by the religious journalists of the day; and any formal notice of it now perhaps may be deemed out of season.

We too, it seems, have been in error. We mentioned a short time since, on the authority of an eastern correspondent, that there were "favorable indications in Cambridge, Washington county." However the facts may be in that place, the *statement*, as we have since been induced to believe, was *premature*. And yet to show how difficult it is always to manage such matters with propriety, the very *same person* who *complains* of us, and wishes us to *publish his* statement, and who proposes as a *rule*, that *no* editor should "publish the name of a congregation in connexion of any work of grace, without the authority of its *pastor*, or at least some *well-known* member of the church, whose *judgment* as well as *integrity* is entitled to *entire confidence*"—the *same* person has not thought it *necessary* to send us *his* name, unless we should *specially desire* it. The oversight was natural enough, and the article, though long, is a good one; but the circumstance shows that editors are not alone in making mistakes. The rule, however, is an important one; and we shall endeavour as far as possible, to reduce it to practice.

But finally, notwithstanding all the delicacy which is attached to the subject of noticing revivals, we must still look upon it as one of the most important departments of editorial labour. Injudicious notices will of course do more or less injury; but this is no reason why information should be withheld; for it has an almost infallible tendency to stir up the minds of Christians to seek for similar blessings on the churches of their own connexion.

The first article under the head of Religious Intelligence, to-day, presents a powerful appeal to the christian public, on the subject of missions to the heathen. Are Christians in this portion of the country doing *enough* for this object? Are they practising *self-denial* to procure funds? Or are they contributing from their abundance, that which comparatively speaking, costs them nothing?

Those editors who are so forward to publish every thing which has a bearing against the imagined *redundancies* of christian zeal, will find an appropriate rebuke in the first article of the preceding columns. How obvious is it to perceive, that if such editors were the *real* friends of religion, they would be as ready to deprecate all *deficiencies*, as the redundancies of zeal; and to set their faces as a flint, against every species of actual transgression! But they do no such things as these.

There are probably not less than four hundred editors of newspapers in this country, who are in the constant habit of either railing, or casting insinuations against the prevailing charities of the christian community. Really, they would have their readers believe that Christians are depriving themselves of the necessaries of life and going into perpetual starvation! But, alas! one single campaign of electioneering, costs more than the money that is raised in a whole year for missions. So do the expenditures of gambling or theatrical exhibitions. But our paragons of economy are silent about these things.

System.—System is indispensable to the success of every christian enterprise. But no system possesses absolutely, a self-moving power; and the present fault of Christians is, that they are secretly looking to the results of such a power, rather than rousing up to continued exertion and activity. We are sufficiently fond of forming societies; but are we always sufficiently careful to supply them with a *full treasury?*

Efforts of the Albany Presbytery.—This Presbytery are stated to have employed three missionaries all the time during the two past years, viz:—Rev. Mr. Armstrong, at Edinburgh and Northampton: Rev. Mr. Davis, at Mayfield; and Rev. Mr. Knight, at Palatine and Stratford. They have also employed Rev. Mr. Hunt one year at West Galway: Rev. Mr. Ambler, about eight months, at Greenfield: Rev. Mr. Buck, nearly the whole time, at Knox and Hamilton's Union: Rev. Mr. Smith, half the time, at Westerlo; and Rev. Messrs. Buckley and Gregory, about four months each, in various places. Total amount of labour for the period above specified, *eleven years and a quarter*. Total expenditures, $1303 22.

Power of the Gospel.—We ought to make one exception against the anecdote bearing this title, which appears on our first page. It unfortunately represents sincere repentance as taking place before conversion, which cannot be.

Education Society.—The Report of the Board of Education states, that the contributions of the Presbyterian and Congregational churches, to the different funds which are sacredly devoted to the education of evangelical ministers in the United States, have amounted during the past year to $104,000. The number of young men who have been aided either in their academical or theological studies, is stated at 329.

An Army of Sunday Scholars.—The American Sunday School Union embraces at the present time no less than

400 Auxiliary Societies,
3,132 Schools,
16,298 Teachers,
135,074 Scholars.

What an army has thus been collected in two years. But are there not at least *one million more*, that ought to be enrolled? and will not these be constantly growing worse while suffered to absent themselves from these schools of instruction?

Cause of Mariners.—Since the discontinuance of the Mariner's Magazine, we have seen comparatively little on the subject of Bethel Unions. The southern papers, however, continue to notice them; and we perceive from occasional articles in the N. Y. Religious Chronicle, that the cause continues to thrive in the city of New York.

Death on the Pale Horse.—Dunlap's picture, bearing this title, has been sometime exhibiting at Washington Hall, in this village, to the no small gratification of our good citizens. The talents of this artist are so well known, as to need no comment. This picture is designed to illustrate the allegorical descriptions which are contained in the 6th chapter of Revelations. The most prominent figure on the canvas is the one that gives name to the piece; and a most furious one it is. The picture is large, and full of interest, and the characters, on the whole, are in good keeping.

Yale College.—The annual commencement of Yale College was held on the 13th inst. The number of graduates was one hundred, constituting the largest class that ever received the honors of any college in the United States. The Hon. David Daggett was appointed professor of law, and Josias W. Gibbs was appointed professor of sacred literature in the theological institution. No degree of L.L. D. or D. D. was conferred.

Williams College.—The annual commencement of this institution was held on the 6th inst. The number of graduates was twenty four. The degree of D. D. was conferred on Rev. Thomas H. Skinner, of Philadelphia, and Rev. Dirck C. Lansing, of Auburn.

The correspondent, who alludes to our "razeeing" his communications, must be patient with us. We do not *always* serve them thus; and when we do, it is for the special purpose of making them better. His articles will be useful, both to us and to the public; and we hope he will continue to furnish them.

Political.

FOREIGN.

London dates to the 11th ult. have been received by the late arrivals at New York.

England.—The accounts from some of the manufacturing districts, represent a gradual but very tardy improvement of things; and from others, offer no encouragement whatever. In truth, great distress prevails thro'out the country, even in those parts where symptoms of a revival have appeared.

In Manchester and Salford, there are thirty thousand individuals who receive relief from the subscription fund, in addition to those who are partly supported out of the poor rates. These rates, including 10,000*l.* paid by the county, amount to 50,000*l.* per annum, and fall at present as a tax on rental to the extent of 3*s* in the pound.

The printing business in London is in a most lamentable condition. There are at least 700 journeymen out of work, and those who are engaged are but half employed, excepting those on newspapers.

It is estimated that about a thousand young girls, milliners and mantua-makers, actually perish a year in London, from the bad feeding, great labor, and want of rest they endure.

The harvest in England turns out well, notwithstanding the cry of a deficiency in the crops. Wheat every where promises ample produce.—The crops on the continent have also turned out well.

A Col. Fanshaw has been sent to Bermuda, to examine the defences of that island, as it is to be made a great naval depot, "in the event of a future war with the United States."

About 3,392 insolvents have applied for discharges within the last six months.

The enormous sum of 39,174,722*l.* (more than 174,000,000), is now in the bank of England, standing in the name of the accountant general of the court of chancery.

It was unusually sickly at Liverpool, and other places, occasioned as was supposed by the extreme heat of the summer.

Portugal.—It appears by the proclamation of the Princess Regent, and by various decrees from Don Pedro, dated Rio Janeiro, that active measures are forthwith to be adopted, for the purpose of carrying into full effect some of the more important provisions of the constitutional charter. The elections are to be immediately proceeded in, and the assembling of the General Cortez is to take place within a much shorter period than that specified by the charter.

A letter from Paris states, that all the allied powers have sanctioned the new Portuguese charter, and have also notified the Spanish government not to interfere in the affairs of Portugal.

Letters and papers to the 29th of July, received in London from Lisbon, inform that the several authorities were to take the oaths prescribed by the constitutional charter, on the 31st of July.

Greece.—There is nothing of interest from this quarter, except the arrival of Lord Cochrane at Napoli, and his appointment as commander in chief of the Greek naval forces. It is said that he intends proceeding with his fleet to Alexandria. His Lordship did not forget the *quid pro quo*, before his embarkation. He demanded of the Greek government 35,000*l.* sterling for his services. The committee would not pay down; but put it into the hands of Sir F. Burdett, to expend it when Cochrane reached the Grecian sea.

Turkey.—Accounts from Constantinople, of June 3d, say: This city is far from being tranquil since the great event of the 15th June. The Sultan, the Grand Vizier, and the officers of state, are encamped in the public square, and are protected by a powerful train of artillery, against such popular commotions and reactions as may manifest themselves. But the Sultan is proceeding with rapid strides to the attainment of the object which he has proposed to himself; and favored by circumstances, he will succeed in it, in a terrible and sanguinary manner, it is true, but which will make an era in the annals of the empire, and more quickly than any person could have ventured to predict.

The accounts further state, that executions, banishments, &c. of those who adhere to the old system, and the destruction of the dwellings of the Janissaries, continue day and night. Such is the terror, that the Janissaries of Adrianople, and other great cities, have submitted, and sent deputies signifying their obedience. The new troops amount to 40,000 men. Six Pachas have been ordered to repair from the Asiatic provinces to the capital. Profound tranquility prevails in the Franks' quarter.

Russia.—The following is the result of the sentences pronounced in the affairs of the conspirators at St. Petersburgh:—

Thirty-six have been sentenced to death; five only have suffered an ignominious death—they have been hanged. It is about sixty years since this punishment has been inflicted in Russia. The sentences of the remainder had been commuted; most of them have been sent to the mines.

Spanish Fleet Dismasted.—The brig Philadelphia, arrived at Philadelphia from Havana, reports, that on the 8th inst. she fell in with the Spanish fleet. She saw a 74 gun ship dismasted, and a frigate under jury masts.

Mr. Farquhar, the proprietor of Fonthill Abbey, has recently died in England, leaving property worth several millions of dollars. The Boston Centinel states that the first heir to this great property is the wife of Peter Trezevant, Esq. of Charleston, (S. C.) brother of the late Judge Trezevant. She is now living in that city, and has a family of eight children. Mr. Trezevant's grandfather's family was among the most respectable Hugunot families which took refuge in South Carolina, from France, immediately upon the revocation of the ediot of Nantz. Mrs. T. is the late Mr. Farquhar's brother.

Americans in Greece.—Evans' last view of Greece contains some notices of the prominent Grecian and American characters who are engaged in the cause of Greece. The Americans are Howe, Jarvis, Miller, Washington, and Allen. Howe is a Bostonian, "of small stature, but of middling height," and possesses talents and resolution. He is usefully employed in Greece, and Mr. Evans presumes he will meet with much success. His principal objects in going to Greece, were the restoration of his health and the improvement of his knowledge of surgery. Jarvis is a native of this country, but had been a resident in Germany. He is of common stature, and about 30 years of age—rather ordinary in his personal appearance—a man of much native shrewdness, & in his habits truly a Greek. He has been in Greece about five years, and has given proofs of his courage. Washington is a Virginian, and about 22 years of age; a tall and elegant man, and possesses brilliant talents. Evans says "it is unnecessary to speak of him further." Miller is from Vermont, from 30 to 40 years of age, rather below the common stature, and of ordinary personal appearance. He has native talents, but they have not been extensively improved, nor well regulated. Were he in military life, Evans thinks he might display some courage; but as yet he has exhibited nothing of the kind worthy of notice. Allen is from New York, and was formerly a midshipman in our navy—is 27 years of age, and a tolerable good looking man. He has sailed on several cruises under Miaulis and the Greek commanders, by whom he has been much praised. He has fought valiantly in several engagements, and several times been severely wounded.

Congress of Panama.—The National Gazette informs, that the Commandador Blancardi has been deputed to the Congress, by the Emperor of Brazil; and that it is stated in a Colombian journal, that the exclusive objects of the British commissioner to the same Congress will be "to assist with his counsels, and to see that nothing be attempted prejudicial to the interests of Grea. Britain." The King of the Netherlands it seems has sent a commissioner, Col. Verveer, with similar instructions.

DOMESTIC.

Nomination of Governor, &c.—At a convention, held in this village on Thursday last, one hundred and ten delegates from the several counties in this state being present, his Excellency DE WITT CLINTON was nominated as a candidate for the office of Governor, and HENRY HUNTINGTON, Esq. of Rome, in this county, for the office of Lieutenant Governor, at the ensuing election. Governor Clinton received the unanimous vote of the convention. On the first ballot for a candidate for Lieutenant Governor, Mr. Huntington had 82—Gamaliel H. Barstow, 21—and Vincent Matthews 3 votes. The names of several other gentlemen were proposed for the latter office; but they were withdrawn previous to the ballot.

The Delaware and Hudson Canal.—It is stated in the Sullivan Whig, that this canal will be completed in the course of six weeks, unless impeded by some untoward circumstance. The company have it in contemplation to let the water in this season, and run a boat through the whole line of the canal. The extraordinary progress of this great work, since its commencement, is most unparalleled, and reflects much honor upon the enterprising company who prosecuted it.

Surplus Waters.—The sale of the surplus waters of the Black Rock Harbor took place on the 14th inst. under the direction of W. C. Bouck, Esq. The privileges were sold in three separate portions, at an annual rent of two hundred dollars for each privilege, subject to an augmentation of sixty per cent. on the original bid at the expiration of every five years, until the original rent shall be quadrupled. The Black Rock Gazette states, that the sale was attended by many enterprising gentlemen from a distance, and the purchase effected "by different individuals, strangers and citizens."

Trial for Murder.—The trial of Samuel Gerry, for the murder of his wife, took place week before last, at Herkimer, before Judge Williams. It occupied three days. The defence was insanity; but the jury, after a patient hearing of the whole testimony, brought in a verdict of *guilty*. Several questions having been raised by the counsel for the prisoner, during the progress of the trial, no judgment was pronounced; and those questions are to be carried to the supreme court for discussion, upon a motion for a *new trial*.

Archibald Greene is elected sheriff of Cayuga county, and Oliver Benton sheriff of Orleans county, to supply the vacancies occasioned by the death of their predecessors.

The Michigan Herald announces the arrival at Detroit, of the schooner St. Clair, from New-York; being the first vessel that ever made the voyage between the upper lakes and an Atlantic port.

Mr. Robertson's Ascension.—Last evening, (20th inst.) Mr. Robertson made his promised *night ascension* in his new balloon from the interior of Castle Garden, before a numerous company of spectators. About sundown the process of inflation commenced. Exactly at 10 o'clock, Mr. Robertson ascended the car, the balloon being now sufficiently inflated. In a very few minutes, his apparatus and fire works were attached. On the word being given, the æronaut ascended majestically from the centre of the garden, in the brilliant light of a piece of splendid fire works, and amidst the applause of the whole garden. He took almost a perpendicular direction. When his machine had a sufficient elevation, he threw out his fireworks in rapid succession, which presented a very splendid and novel appearance. His rockets in particular appeared to traverse the atmosphere like so many comets. We know nothing that could bear a closer resemblance to these wandering stars, than the rockets when thrown from his car. A splendid star, which he exhibited, fell within 12 feet of the bridge. The night was very beautiful, and also most calm. The moon had just risen. He ascended to a considerable height, and apparently took the direction to New-Jersey. The garden was extremely crowded, probably by six thousand persons. The battery was also full of spectators.

P. S.—Mr. Robertson descended at Flatbush, L. I. at half past seven o'clock, and arrived at the garden at half past 12.—*Noah's Advocate.*

Southern Crops.—We learn from the Charleston Courier of the 14th inst. that the planters throughout the state are now busily engaged in harvesting their rice, and picking in their cotton; and the weather, for the last two weeks, had been generally favorable for the purpose. From present prospects, the crops of both these great staples will be at least equal to those of the past year, which was a good one.

White Mountains.—Another slide.—Since the great slide on the night of the 28th ult. in which the Willey family were overwhelmed, there has been another from the east side of the White Hills, which has blocked up the road leading to Mount Washington. Mr. Crawford, with two gentlemen from Concord, narrowly escaped with their lives. They had attempted to ascend the hill, but apprehending some danger, retreated just in season to escape the threatened destruction.

Tuesday afternoon there was quite a stir in the neighborhood of the city hall, in consequence of the apprehension, by the police, of four mulattoes, all of one family, claimed by a gentleman of Virginia as runaway slaves. The agents of the Manumission Society were vigilant to see that no improper advantages should be taken of the mulattoes; but after investigation, the magistrates decided in favor of the claimant. On learning the result, the coloured people in the park, who had assembled in considerable numbers, became disorderly, and treated not only the Virginian, but the tip-staffs, with a good deal of roughness.—*N. Y. Statesman.*

Jedediah Morgan, Esq. of Cayuga county, in consequence of ill health, has resigned his seat in the Senate of this state.

Progress of Intemperance.—By a report of a committee of the legislature of New-Hampshire, made about five years ago, it appears that the annual expenditure in that state for paupers, "during the period of 15 years, increased more than four fold."

From 1799 to 1805, expenses were,		$94,483
From 1805 to 1810,	do.	121,239
From 1810 to 1815,	do.	185,830
From 1815 to 1820,	do.	324,995

The population of the state during this period had not advanced more than 25 per cent. "Habitual intoxication," say the committee, "is doubtless the most common cause of pauperism."

Codfish.—It is stated, that along the southern shore of the gulf of St. Lawrence, there are caught in the British North American seas, more than *four hundred millions* of cod annually.

INSTALLATION.

Rev. *R. C. Hand*, recently from the theological seminary at Andover, was installed pastor of the first presbyterian church and society in Governeur, St. Lawrence co. N.Y. on the 6th inst. Sermon by Rev. I. Clinton, of Lowville, from 1st Thess. 3: 8—"For now we live, if ye stand fast in the faith:" Consecrating prayer by Rev. J. Hurlbut, of Madrid: Charge to the pastor and people by Rev. H. S. Johnson, of Canton: Right hand of fellowship by Rev. O. P. Hoyt, of Potsdam: Concluding prayer by Rev. M. Ordway of Parishville. The exercises of installation were unusually solemn & impressive.

UTICA TRACT SOCIETY,

Auxiliary to the American Tract Society,
Sept. 26, 1826.

Formation of Auxiliary Societies.

Westmoreland, Oneida, S. Lyman, ag't,	$14 60
Pompey, (E. Hill), do. H. Howe, ag't,	15 84

Additional Remittances.

We are sorry to have a week ever pass over, without being able to notice some little evidence under this head, of the existence of a spirit of benevolence among our Auxiliary Societies.—We would ask them, if every house, nay, every soul, has been visited by your agents, and found to possess one of your little messengers of grace; and if this is the reason that you need no more? Examine, dear friends, your respective fields of labor, and see if there is no more ground to prepare for the harvest; and may God give you grace to be faithful in your investigation.

E. VERNON, *General Ag't,*
Society's Depository, No. 66, Genesee Street.

MARRIED,

In Canandaigua, on the 13th inst. *John A. Stevens*, Esq. editor of the Ontario Messenger, to Miss *Aurelia Ackley*, of Montreal.

On the 21st inst. Mr. *Thomas B. Barnum*, editor of the Syracuse Advertiser, to Miss *Clarissa Atwater*, of Canandaigua.

DEATHS.

In this village, on the 16th inst. an infant child of Mr. C. J. J. Deberard, aged 3 months. On the 22d inst. very suddenly, Mr. *Luke Clark*, of Brookfield, aged 46. On the 25th, *Isaac*, son of Mr. Robert Carvenough, aged 2 years.

At his seat in Westchester, on the 18th inst. *William Bayard*, Esq. of the house of LeRoy, Bayard and Co. of New York.

At Canandaigua, on the 13th inst. Mrs. *Mary Phelps*, relict of the late Oliver Phelps, Esq. one of the first settlers and proprietors of Ontario county.

In Newark, N. J. on the 17th inst. Hon. *William S. Pennington*, Judge of the district court of the U. States for the district of New Jersey.

A CLERK.

WANTED, a CLERK, to attend in a Book-store. Apply to
HASTINGS & TRACY.
Utica, Sept. 26, 1826.

NEW GOODS.

Z. H. Cooper & Co.

HAVE just received from the Auction Sales in New York, at the new Yellow Brick Store, *No. 68, Genesee Street,*
A VERY EXTENSIVE ASSORTMENT OF
Broadcloths, Cassimeres, Printed & Fancy Goods,
of the latest fashions, which they are selling at reduced prices.

The following Goods are among their assortment:—

Rich figur'd and plain Levantines,
Gros de Naples, plain and figur'd,
Satin Levantines,
Fancy Handkerchiefs, a great variety,
Black and scarlet Merino Shawls,
Do. do. Cashmere Do.
A splendid ass't English & French Laces,
Linen & bobinett Edgings & Insertings.
Utica, Sept. 26, 1826. 38w3

BARLEY.

CASH paid for 3000 bushels of BARLEY. Segur & Curtiss.
Utica, August 15, 1826. 11tf

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.
OREN CLARK.
Utica, 13th September, 1826. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
83 Genesee Street
Utica, June 23. 79tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.
Feb 3, 1826. 30

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

The following Ode was written by the late John Lovett, Esq. set to music by the late Mr. Holden, of Boston, and sung at the dedication of the Presbyterian church in Lansingburgh, about thirty years since. It was recently sung at the dedication of a new Presbyterian church in Waterford, in this state; and we copy it from the paper printed in that village. Few, if any of our occasional productions are superior to it:

DEDICATION ODE.

With joyful hearts and tuneful songs,
Let us approach the mighty Lord;
Proclaim his honors with our tongues,
And sound his wond'rous truth abroad.

His glorious name on golden lyres,
Strike all the tuneful choirs above;
And boundless nature's realms conspire,
To celebrate his matchless love.

The heaven of heavens is his bright throne,
And cherubs wait his high behest;
Yet for the merits of his Son,
He visits man in humble dust.

In temples sacred to his name,
His saints assemble round his board;
Raise their hosannas to the Lamb,
And taste the supper of the Lord.

O God, our King, this joyful day,
We dedicate this house to thee;
Here would we meet to sing and pray,
And learn how sweet thy dwellings be.

O King of Saints, O triune God,
Bow the high heavens and lend thine ear,
O make this house thy fix'd abode,
And let the heavenly dove rest here.

Within these walls may Jesus' charms
Allure ten thousand souls to love;
And all, supported by his arms,
Shine bright in realms of bliss above.

There saints of every tribe and tongue,
Shall join the armies of the Lamb,
Hymn hallelujahs to the Son,
The Spirit, and the great I AM.

Their songs seraphic shall they raise,
And Gabriel's lyre the notes resound;
Heaven's full-toned organ join the praise,
And world to world repeat the sound.

To Father, Son and Holy Ghost,
Be ceaseless praise and glory given;
By all the high angelic host,
By all on earth, and all in heaven.

TEMPLI CARMINI; OR, BRIDGEWATER COLLECTION.

A western correspondent alludes to this collection of psalm tunes, as differing materially from some other books in circulation; and seems to regret that any one should presume to recommend its introduction in that portion of the country.

A few facts respecting the work in question, may not improperly be communicated to the public. The book appears to have been got up as an improvement on "Village Harmony," which it in a great measure superseded. Its editor is a man of considerable science, but he has been too much engaged in public business, to admit of his giving much attention to the perfection of the work—and was so solicitous to steer clear of prevailing prejudice, as to prevent him from making the most extensive corrections of the current tunes. This he acknowledged to us personally, while his book was most in favour. The work was somewhat better than its predecessor; and the Boston Handel & Haydn Society gave it, for a time, their unqualified sanction; as did, also, another similar society in the city of NewYork. About four or five years ago, however, the Boston H. & H. Society virtually withdrew their sanction from this work, and got up another with much care and labour, which bears their own name, and which has already passed through several ample editions. Both books are issued from the same Boston press, because both continue to be called for; but only one of them now claims the sanction and patronage of the society, or pretends to be held up by the best judges as a standard of taste. This we assert without fear of contradiction; for we ourselves belong to the Society, and are personally acquainted with its proceedings.

We mention this, not to disparage the talents of its very respectable editor. The little he did in correction, was all perhaps that circumstances would have warranted him in doing, at that early period of his labor. But circumstances *here* were very different. The taste of this western country has been in a forming state; and there was nothing in the world to prevent us from beginning right at first, and continuing to improve with the natural progress of the art.—This has in some measure been done; and we should certainly regret, at this period, to see any retrogade movement, by the introduction of an old book, whose acknowledged imperfections and deficiencies had led to its abandonment by its early patrons—especially as many of the harmonies contained in it, are not only incorrect and vulgar, but widely and totally different from any others in circulation. The difference might not immediately strike a cursory observer, it is true; but they would daily appear in practice, and grow more troublesome in proportion as the art advances. It should be remembered, too, that while it is easy to introduce even any *old* thing that *seems* like novelty; it is not always so to recal such a book, or to repair the injury it may have done to the public taste.

From the Troy Review.

We mentioned in our last, that we had not noticed in the periodicals of late, any articles of consequence on the subject of music; but we should not have passed over a series of articles in the Philadelphian, without bestowing on them some share of commendation. They are written with some ability. The author seems anxious to remedy the existing abuses in church music, and has many excellent remarks on the subject. In his seventh number, for instance, where he is speaking of the introduction of the organ, as among the causes of the declensions and corruptions of church music, he says, that "to those who are too indolent, indifferent, or proud, to learn to sing, the organ certainly affords much relief, and to *them* may be considered a *labor-saving machine*. They may sit at their ease, quite unconcerned, satisfied, that as God is thus praised *by proxy*, every duty is fulfilled, and every end accomplished. Many of those who do sing experience all the gratification a vitiated taste can desire; and they indulge in the complete enjoyment of a style of music which it is almost heresy to condemn. They look to the organ as their guide; and in proportion as it is well or ill played, so is their performance."

This is a pretty good representation of the general effects produced by the organ; only the half is not told. The organ, however, is an excellent accompanying instrument; and when well played and seconded by a large choir, that can keep with it, and be made to give just expression to what they sing, the effect is truly animating and devotional. But how seldom is this done; and how great is the perversion of taste when it is not done!

Miscellaneous.

THE UNKNOWN GOD,
Revealing himself to a poor Pagan.

Pammehanuit, an Indian of the first eminence in Martha's Vineyard, and his wife, buried their five children successively, within ten days after the birth of each, notwithstanding all the efforts of powaws and the use of medicines for their preservation. In the year 1638, which was before the English settled there, a sixth child was born. The mother, agitated with fear lest this child also should die, and utterly despairing of help from the means she had formerly tried, took the babe in her arms, and walked out into the field, that there she might freely vent her sorrows and her tears. While she was there, musing on the insufficiency of all human help, she felt it powerfully suggested to her mind, that "there is one Almighty God who is to be prayed to; that this God had created all the things that we see; and, that the God who had given being to herself and all other people, and who had given this child to her, was easily able to continue his life."

Upon this, the poor pagan resolved that she would cry to this God for mercy, which she accordingly did. The issue was that her child lived; and her faith, such as it was, in him, who thus answered her prayer, was wonderfully strengthened; the consideration of which caused her to dedicate this child to the service of that God who had preserved his life.

Soon after this the English came to settle in the island; and the Indians who had been present at some of their devotions reported, that the man who spoke among them frequently looked upwards. The woman hearing this, concluded their assemblies were for prayers, and that their prayers were to that very God whom she had addressed for the life of her child. In this opinion she was soon confirmed, when Mr. Mayhew preached the gospel there to the Indians; which gospel she really, cheerfully and cordially embraced. And in the confession she made, at her admission into the church, she related that preparation for the knowledge of Christ, with which God had so wondefully favored her. But that which enhances this wonderful mercy is, that this very child has proved an eminent preacher of Christ among the Indians. He is living at this time, says our author, (1696), a very religious Christian and a laborious minister; he is pastor of an Indian church, composed of some scores of regenerate souls, and has taken pains to extend the gospel to other Indians on the main land with great success. His name is Japhet.

Who can tell how often the good Spirit may express the mind of a heathen? Who can tell how many Otaheitans, Indians, and Africans may now be under similar impressions, "a people for the Lord," to whom a missionary may address the words of St. Paul—"Whom, therefore, ye ignorantly worship, him declare I unto you!"

High Value put on the Scriptures by the Georgians and Society Islanders.

By these people the Bible is highly valued, and earnestly sought. At one time it was thought desirable to distribute tracts. Some were translated and shewn to the natives. They asked if they were parts of the word of God, or merely the word of man. We told them they were designed to illustrate or enforce parts of the sacred scriptures, though they were only the writings of men. "Stop then," said the natives; "give us all the word of God first, and then the writings of men." There is nothing which they so much desire, as the parts of the scriptures published in their language. They bring the produce of the soil to pay for them; as a small price, equal to the value of the paper, &c. is always required; and when a man wants a copy, who has not the means of paying, he will most cheerfully work for it. The scriptures are their constant companions, when they voyage from one island to another, or travel to different parts of the same island. They are not much concerned to carry their provisions, their changes of apparel, or articles of curiosity; but they invariably carry their books. Even when they leave their houses in the morning, to work in the mountains, and expect to return in the evening, they frequently carry their books, that, during the hour of rest at mid-day, they may read the holy scriptures. I do not think, in my various journies among the islands, since the natives have possessed the scriptures, that I ever met a party travelling, which had not their books with them, carefully wrapped in native cloth, or deposited in a little basket made on purpose to contain them.

One stormy day, when the tempest howled, and the foaming surf rolled dreadfully on the shore, I saw a canoe in distress outside the harbor, about two miles from the beach. I directed some natives in the neighborhood to take a large canoe, and go to their assistance. On reaching them, they found the canoe full of water, and the men in the sea, supporting themselves on their paddles, and swimming towards the shore. They took the natives on board their large canoe, and towed the small one to the beach.—When they landed, I met them, and asked if they had been in danger. They said—"Yes; they were afraid of the sharks, and fearful lest their canoe should sink." I asked them what they thought when the sea began to fill their canoe. They said they thought of their books, and were only concerned to keep them dry; pointing at the same time to the canoe, where their gospels, carefully wrapped up in native cloth, were tied to the top of the mast, in order to secure them from the spray of the sea. Thus their books were preserved, while their apparatus was completely spoiled by the salt water. On another occasion, a native of Huaheine lay down on his mat in the evening, and by the light of a rustic lamp, made of a cocoanut shell, read in one of his books till he fell asleep. The lamp burnt down; the house took fire, and awakened by the flames, he sprang from his mat, and ran out of doors. In a moment he recollected that his book lay on the mat where he was sleeping. He rushed through the flames, and though scorched in several parts of his body, retreated not till his books, which were copies of the gospels, were secured. All his other property was consumed.—*Rev. Mr. Ellis, at the Bible Society, London.*

The following article reminds us of a passage in one of the letters of the missionaries to Palestine, which was published a year or two ago, and disclosed a similar species of "craftiness" among the Catholics in that portion of the world. No wonder such persons are anxious to keep the bible out of the hands of common readers:—

From the Recorder & Telegraph.

A SHRED OF POPERY.

Messrs. Willis & Rand—Your readers have all heard of the Papal religion. I have thought that most of them might be interested, (though they must indeed be shocked), to see a small specimen of antichristian abominations; and I cannot but hope that in many instances, it may excite their thanksgivings for their own deliverance, and their prayers for the deliverance of others.

The following extract is taken from "a Catechism, for the Instruction of Children," manifestly a Catholic catechism, published in Cork, 1781.

"Q. How many are the commandments of God?

A. Ten.

Q. Say the ten commandments of God.

A. 1. I am the Lord thy God, thou shalt have no other God but me.

2. Thou shalt not take the name of God in vain.

3. Remember to keep holy the Sabbath day.

4. Honor thy father and mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbour.

9. Thou shalt not covet thy neighbour's wife.

10. Thou shalt not covet thy neigbour's goods."

Perhaps some of your learned correspondents may be acquainted with the history of this progress in "cunning craftiness," to justify papal idolatry—may be able to tell us, what pope, cardinal, archbishop, bishop, priest, friar, monk, nun, &c. &c. had the honor to seek out the invention to deceive the people, who are not allowed to have a Bible they can understand, by omitting the second commandment, misnumbering most of the rest, and dividing the tenth; not to mention other important omissions. For one, I should be gratified to be informed to what extent such "lying wonders" are now perpetrated and endured in the dark regions of Romish superstition.

ANTIROMANUS.

From the Memoirs of the French Sergeant, by whom Lord Nelson was shot.

"After all our top-men had been killed, two sailors and four soldiers (of whom I was one) were ordered to ocupy their posts in the tops. While we were going aloft, the balls and grape shot showered around us, struck the masts and yards, knocked down large splinters from them, and cut the rigging in pieces. One of my companions was wounded beside me, and fell from a height of 30 feet upon the deck, where he broke his neck.

"When I reached the top, my first movement was to take a view of the prospect presented by the hostile fleets. For more than a league extended a thick cloud of smoke, above which were discernible a forest of masts and rigging, and the flags, the pendants, and the fire of three nations. Thousands of flashes, more or less near, continually penetrated this cloud; and a rolling noise, pretty similar to the sound of continued thunder, but much stronger, arose from its bosom. The sea was calm, the wind light, and not very favourable for the execution of manœuvres.

"When the English topmen, who were only a few yards distant, saw us appear, they directed a sharp fire upon us, which we returned. A soldier in my company and a sailor, were killed quite close to me; two others, who were wounded, were able to go below by the shrouds. Our opponents were, it seems, still worse handled than we, for I soon saw the English tops deserted, and none sent to supply the place of those who must have been killed or wounded by our balls. I then looked to the English vessel and our own. The smoke which enveloped them was dissipated for a moment, and they returned thicker broadsides. The two decks were covered with dead bodies, which they had not time then to throw overboard. I perceived Captain Lucas (the Captain of the Redoubtable) motionless at his post, and several wounded officers still giving orders. On the *poop of the English vessel was an officer covered with orders, and with only one arm.* From what I had heard of Nelson, I had no doubt it was he. He was surrounded by several officers, to whom he seemed to be giving orders. At the moment I first perceived him, several of his sailors were wounded beside him, by the fire of the Redoubtable. As I had received no orders to go down, and saw myself forgotten in the tops, I thought it my duty to fire on the poop of the English vessel, which I saw quite exposed, and close to me. I could even have taken aim at the men I saw, but I fired at hazard among the groups of sailors and officers. All at once, I saw great confusion on board the Victory. The men crowded round the officer whom I had taken for Nelson. He had just fallen."

THE TRACT AND THE FRIAR.

A gentleman distributed some Spanish tracts in the capital of one of the new states of South America. A short time afterwards, a friend told him, that on a preceding Sunday, he had entered a church, where a friar, with whom he was acquainted, was accustomed to preach to the people, after the market held on *that day*, as is usual in Roman Catholic countries. To his great surprise, the friar was exhorting the congregation to keep holy the Sabbath day; on listening more attentively, he found that he was reading a TRACT on that very important subject. He concluded by saying—"My friends, I have preached this sermon three times already; and I mean to do so again next Sunday, as I desire you may attend to these things." The gentleman waited till service was over, and then asked the friar if he knew that he had been preaching a Protestant sermon. The friar answered, "Have I? Well, never mind; it is a very good one."—*Lond. Tr. Mag.*

Anecdote of Rev. W. B. Cadogan.

A musical amateur of eminence, who had often observed Mr. Cadogan's attention to his performances, said to him one day, "Come, I am determined to make you feel the force of music; pay particular attention to this piece." It was played. "Well, what do you say now?" "Why, just what I said before." "What! can you hear this and not be charmed? Well, I am quite surprised at your insensibility! Where were your ears?" "Bear with me, my Lord," replied Mr. C. "since I too have had my surprise. I have often, from the pulpit, set before you the most striking and affecting truths: I have sounded notes that have raised the dead: I have said, surely he will feel now; but you never seemed charmed with my music, though infinitely more interesting than yours. I too have been ready to say with astonishment—Where are your ears?"

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

NOTICE TO CANAL CONTRACTORS.

THE subscribers will receieve at the city of Savannah untill the first Monday of November, next, proposals in writing, for the construction of the Canal between the Great Ogechee river, and the city of Savannah, in the state of Georgia. The line of Canal is sixteen miles, and passes through common soils. There will be four locks of ten feet lift, each, and to be constructed of wood, and an extenslve dam and mounds. The line will be diviced into sections of half miles, and contractors may propose for more or less by the mile for gubbing and clearing, by the cubic yard for excavation and embankment, and by the foot lift for the locks.

Further information can be had by applying to Col. Dewitt Clinton, jr. Engineer in Chief of the works, at the city of New York, to D. Vanslyke, Summit Bridge, Delaware, or to E. Jenckes, at Savannah.

EBENEZER JENCKES.
DANIEL VANSLYKE.

N.York, June 5, 1826. p5, 20oct.

Notice is hereby given to the owner or owners of the Lot No 104, on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of Benjamin Ballou, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same, is required by the Trustees of the said village, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, will be sold at public auction, on the 12th day of October next, at the house of Gurdon Burchard in said village, at 10 o'clock A. M. of that day, for the lowest term of time that any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Utica, April 11, 1826. 6m93

Notice is hereby given to the owner or owners of the Lot No. 52, as distinguished on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of the Executors of Andrew Merrell, deceased, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same; is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, in and to said lot, will be sold at public auction, on the 12th day of October next at the house of Gurdon Burchard, in the village of Utica, at 10 o'clock A. M. of that day, for the lowest term of time at which any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the costs of appraisement and advertising. H. W. OSBURN, *Collector.*

Utica, April 11, 1826. 6m93

VINEGAR.

YOU that are so fond of superb Pickles, please to try our pure Cider Vinegar. It is to be had at each of our Plough and Cradle Factories, Catharine-street, Utica, and Rome; as we sometimes indulge the foremost rank of the community in exchanging our ware for their cider, &c. S. & A. PECKHAM.

Utica, 8th mo. 22d, 1826. 12w6

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826. 6tf3

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*

Utica, August 12, 1826. 11tf

For Sale,

THE HOUSE AND LOT situated in the villlage of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothespresses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

BY virtue of a power contained in a Mortgage executed by Eber P. Hale to Thomas E. Clark, bearing date November 1st, 1825 for securing the payment of the sum of two thousand dollars and interest as therein mentioned—Default having been made in the payment of a part of said sum and interest, I shall expose for sale at public auction or vendue, as the law directs, on the 25th day of November next, at the house called Shepard's hotel, in Utica, at ten o'clock, A. M. of that day, the following described parcel of land, situate on the corner of John & Genesee or Main streets, in Utica, viz. All that certain lot of land known and distinguished on a map of the village of Utica, made by C. C. Broadhead, Esq. for the representatives of Rutger Bleecker, as lot number two in the subdivision of lots number 88 and 89, and begins on the southerly line of Main street at the N. E. corner of subdivision number one, and runs from thence along the easterly bounds of said subdivision south 27 degrees 30 minutes west thirty feet to the southeasterly corner thereof; thence south 62 degrees 30 minutes east eighteen feet to the westerly line of the gangway, now John street; thence along the same north 27 degrees 30 minutes east thirty feet to the said southerly line of Main street; thence along the same north 62 degrees 30 minutes west eighteen feet to the place of beginning, as by reference to said Map of said subdivision on file in the county clerk's office, will more fully appear. May 15, 1826.

THOMAS E. CLARK.

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and Fifty Cents, if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all the communications addressed to the Editor or Publishers.